Bhagavad-gita Study Guide

Tridandi Svami B.P. Tirtha Maharaja

The following is a brief study guide to the topics dileneated in the Bhagavad-gita. An aid to in-depth study, it is especially helpful to new readers of this great scripture.

QUESTIONS AND ANSWERS

CHAPTER I

Q. What is the underlying principle of Arjuna's apparent dejection at the sight of the belligerent army?
A. A jiva, being the product of the tatastha potency of the Lord, when unsupported by the cit potency (Divine Master) is liable to fall a victim to the thraldom of maya.

Q. What are the arguments put forward by Arjuna, to desist from the fight ? How far do they correspond to the life of a neophyte?
A. For the answer to the first part of the question - Vide Gita Ch. I, 28-45.

Answer to the second portion - A neophyte may put forth arguments to fight the battle of life under the cloak of his own self-interest; but they may not stand the test of scrutiny from the religious standpoint.

Q. What is the fundamental lesson underlying the first chapter?
A. The sympathy shown by Arjuna to his kith and kin, friends and relatives is known as altruism which consists in the physical and mental amelioration of the world. This altruism is apparent and not real, because in this, both the donor and receiver of kindness are transient and perishable. Real kindness, therefore, consists in the awakening of the soul (as distinct fron the mind and body) now lying in a dormant state, steeped in the gloom of ignorance of the real nature of the self and of Godhead.

Q. Is sanatana-dharma (eternal religion of Divine love) identical with caste-rules or family-usages?
A. The former is the function of the jiva in his unalloyed state of existence, while the latter pertains to body and mind.

Q. What is the distinction between caste-rules, socio-religious duties and unconditional self-surrender to the Lord?
A. Persons observing caste-rules or socio-religious duties with unconditional self-surrender to the Supreme Lord Sri Krsna are doomed to perdition. Hence unconditional self-surrender is the stepping stone to eternal religion.

Q. Why is Kuruksetra called Dharmaksetra?
A. From time immemorial Kuruksetra is held sacred in the Vedas as field of many religious sacrificial rites performed by the demigods. So it is called 'Dharmaksetra Kuruksetra.'

Q. Why did Dhritarastra ask Sanjaya what his sons and the Pandavas did on the battle field, where they had assembled in order to fight?
A. Dhritarastra thought that the holy association of the sacred land of Kuruksetra might enkindle in both his wicked sons and the good Pandavas pure intelligence which would induce them to refrain from cherishing ill-feelings against one another. But in case peace was established, he was doubtful whether his sons would enjoy a peaceful kingdom, so long as the opponents, the Pandavas, lived. Moreover, Arjuna being too incompetent to fight with Bhisma, the most powerful commander-in-chief of the Kurus, Duryodhana would gain the victory in the long run. He was, therefore, inclined in favour of war.

CHAPTER II

Q. What is meant by frailties of the heart? What arguments were put forward by Arjuna under that pretense, and what lessons are learnt therefrom?
A. Gita Ch. II, 4-8

Q. What are the characteristic traits of a pandita as mentioned by Sri Krsna in Arjuna-gita as well as Uddhava-gita?
A. Vide Gita Ch. II, 11; Ch. V, 17 and Bhag. 2.19.41. He is a pandita who knows what is bondage and what is release therefrom.

Q. What are the arguments put forward in Gita Ch. II in regard to the eternity of a jiva? What is the distinction between body, mind and soul?
A. Vide Gita Ch. II, 20-25

Q. What is meant by single-minded pure intelligence? What has Gita said about those who actions are fruitive and diversified?
A. Vide Gita Ch. II, 41-46

Q. Does the Veda, which deals with karma-kanda (fruitive actions), have as its object that which has the three modes of material nature?
A. Vide Gita Ch. II, 45

Q. Why are souls debarred from reaping the fruits of their actions?
A. Vide Gita Ch. II, 47-57

Q. What are the four questions of Arjuna to Sri Krsna and what is Krsna's response?
A. Vide Gita Ch. II, 54-64

Q. What are the distinctive characteristics of a self-controlled and a worldly-minded person?
A. Vide Gita Ch. II, 69

Q. What is meant by attainment of spiritual life (brahma-sthitih)?
A. Vide Gita Ch. II, 71-72

CHAPTER III

Q. Why is a soul in its fettered state impelled to karma-yoga (the principle of action) and when jnana-yoga (the principle of knowledge) is superior?
A. Vide Gita Ch. III, 3-31

Q. Who are entitled to jnana-yoga and who to karma-yoga?
A. Vide Gita Ch. III, 3

Q. Is salvation attained by the renunciation of action?
A. Vide Gita Ch. III, 4

Q. Why is action indispensable for the soul?
A. Vide Gita Ch. III, 5-8

Q. Who is a hypocrite?
A. Vide Gita Ch. III,

Q. What actions lead to liberation from worldly bondage?
A. Vide Gita Ch. III, 9

Q. Who is a thief according to the Gita?
A. Vide Gita Ch. III, 12

Q. Who eat and drink their own sins?
A. Vide Gita Ch. III, 13

Q. How is action the cause of the cycle of birth and death?
A. Vide Gita Ch. III, 14

Q. Why are sacrificial duties enjoined in the scriptures?
A. Vide Gita Ch. III, 15

Q. What ideal of action is to be followed by a teacher of the world?
A. Vide Gita Ch. III: 9, 21 , 26-27

Q. What are the distinctive characteristics of the ignorant and the wise?
A. Vide Gita Ch. III, 27-28

Q. What are the two great enemies of a neophyte in spiritual life?
A. Vide Gita Ch. III, 37

CHAPTER IV

Q. How is the descent of the Blessed Lord possible, when He is designated as unborn?
A. Vide Gita Ch. IV, 6

Q. Is the descent of the Lord subject to the deluding potency of the Lord?
A. Vide Gita Ch. IV, 7

Q. What are the causes of the Lord's descent in every age?
A. Vide Gita Ch. IV, 7 and 8

Q. What is the end of one who regards the descents of the Supreme Lord to be transcendental?
A. Vide Gita Ch. IV, 9

Q. What is the real import of the sloka...ye yatha ma prapadyante?
A. Vide Gita Ch. IV, 11 and 12

Q. What is the difference between the worshipper of the Lord and the minor gods?
A. Vide Gita Ch. IV, 12

Q. How did the Vedic system of the four castes originate?
Is the Lord the creator of the four castes?
A. Vide Gita Ch. IV, 13

Q. Who is called a pandita?
A. Vide Gita Ch. IV, 19

Q. Is a performer of desireless action addicted to sin?
A. Vide Gita Ch. IV, 21

Q. How is perfect yajna or the realization of brahma-yajna attained?
A. Vide Gita Ch. IV, 24

Q. Why is jnana-yajna superior to karma-yajna?
A. Vide Gita Ch. IV, 33

Q. What are the threefold means to acquire the transcendental knowledge?
A. Vide Gita Ch. IV, 34

Q. What are the means to cross over the ocean of material existence?
A. Vide Gita Ch. IV, 36

Q. Who is entitled to acquire transcendental knowledge?
A. Vide Gita Ch. IV, 39

Q. What are the ultimate ends of the ignorant, the faithless and the skeptical?
A. Vide Gita Ch. IV, 40

CHAPTER V

Q. Which of the two paths is better; karma-sannyasa or karma-yoga?
A. Vide Gita Ch. V, 2

Q. Who is a real karma-sannyasin?
A. Vide Gita Ch. V, 3

Q. Are sankhya-yoga and karma-yoga separate systems?
A. Vide Gita Ch. V, 4 and 5

Q. What is the real nature of a niskama-karma-yogin?
A. Vide Gita Ch. V, 7-13

Q. What is the cause of egotism of a jiva regarding himself as the doer of all actions?
A. Vide Gita Ch. V, 15

Q. Is god responsible for jiva's actions good or bad?
A. Vide Gita Ch. V, 15

Q. Who is designated as the real pandita?
A. Vide Gita Ch. V, 18

Q. Who stands on the same level with brahman?
A. Vide Gita Ch. V, 19

Q. What are the characteristic features of a knower of brahman?
A. Vide Gita Ch. V, 21

Q. Who enjoys eternal bliss?
A. Vide Gita Ch. V, 23

Q. Who are entitled to nirvana?
A. Vide Gita Ch. V, 25

Q. What is meant by brahma-nirvana?
A. Vide Gita Ch. V, 26 and Ch. II, 72

CHAPTER VI

Q. What is the distinction between a sannyasin and a yogin?
A. Vide Gita Ch. VI, 2

Q. How can one become a yogin?
A. Vide Gita Ch. VI, 2

Q. What are the characteristics of a yogarudha?
A. Vide Gita Ch. VI, 7-11

Q. What is meant by yoga-yukta?
A. Vide Gita Ch. VI, 6-8

Q. How can a yogarudha deeply absorb his mind?
A. Vide Gita Ch. VI, 10

Q. What are the rules and regulations for the practice of yoga?
A. Vide Gita Ch. VI, 11-14

Q. What are the obstacles in the path of yoga?
A. Vide Gita Ch. VI, 16

Q. What are the factors favourable to yoga?
A. Vide Gita Ch. VI, 17

Q. When does a yogin become yoga-yukta?
A. Vide Gita Ch. VI, 18

Q. When does a yogin attain to the blissful state of samadhi?
A. Vide Gita Ch. VI, 23

Q. What are the processes in the practice of yoga?
A. Vide Gita Ch. VI, 24 and 25

CHAPTER VII

Q. By what practice of yoga is transcendental knowledge about Godhead acquired?
A. Vide Gita Ch. VII, 1

Q. What knowledge enables one to have a complete knowledge of everything?
A. Vide Gita Ch. VII, 2

Q. Who are entitled to acquire a true knowledge of Godhead?
A. Vide Gita Ch. VII, 3

Q. What are known as para-prakrti and apara-prakrti ?
A. Vide Gita Ch. VII, 4 and 5

Q. What is the majestic aspect of the Supreme Lord in the phenomenal world?
A. Vide Gita Ch. VII, 6-13

Q. Who can surmount the insuperable maya ?
A. Vide Gita Ch. VII, 14

Q. What sorts of men do not worship the Lord?
A. Vide Gita Ch. VII, 15

Q. What sorts of men do worship the Lord?
A. Vide Gita Ch. VII, 16

Q. Who is superior to the above four classes of devotees and what are his traits?
A. Vide Gita Ch. VII, 17-19

Q. What are the real motives of worshipping gods other than the Supreme Lord?
A. Vide Gita Ch. VII, 20-22

Q. What results are attained by the worship of minor gods?
A. Vide Gita Ch. VII, 23

Q. Why is the real form of the Supreme Lord always hidden from the gaze of fallen souls?
A. Vide Gita Ch. VII, 25

Q. Why don't the ignorant recognise the eternal beautiful form of the Lord?
A. Vide Gita Ch. VII, 27

Q. Who are eligible for the devotional path or who worship the Lord with firm faith and devotional fervour?
A. Vide Gita Ch. VII, 28

Q. Who can recognise the Blessed Lord at the time of their departure from this world?
A. Vide Gita Ch. VII, 30

CHAPTER VIII

Q. What is meant by brahman, adhyatma, karma, adhibhuta, adhidaiva and adhiyajna?
A. Vide Gita Ch. VIII, 3 and 4

Q. What is the result of recalling the Lord and uttering of pranava at the time when one breathes his last?
A. Vide Gita Ch. VIII, 5 and 13

Q. What is the cause of attaining different bodies and different regions when one breathes his last?
A. Vide Gita Ch. VIII, 6

Q. To whom is God easily accessible and what is the result of God-realisation?
A. Vide Gita Ch. VIII, 14, 15 and 22

Q. Who are conversant with the cyclic laws of Brahma's day and night?
A. Vide Gita Ch. VIII, 17

Q. What is the distinction between uttarayana and daksinayana?
A. Vide Gita Ch. VIII, 24 and 25

Q. Is there any alternate means or sadhana for a bhakta ?
What is the acme of pure devotion?
A. Vide Gita Ch. VIII, 28

CHAPTER IX

Q. What is meant by vijnana ? What is vijnana-cum-jnana?
A. Vide Gita Ch. IX, 1

Q. What is the distinction between raja-vidya and raja-guhya-yoga?
A. Vide Gita Ch. IX, 2

Q. What is the cause of constant births and deaths in prakrti?
A. Vide Gita Ch. IX, 10

Q. Who deride the Lord and why?
A. Vide Gita Ch. IX, 11 and 12

Q. What is the real nature of a true devotee?
A. Vide Gita Ch. IX, 13 and 14

Q. What are the majestic qualities of the Lord?
A. Vide Gita Ch. IX, 16-19

Q. What is the final end of those who follow the injunctions as laid down in the three Vedas?
A. Vide Gita Ch. IX, 20 and 21

Q. What is meant by yoga and ksema? God supplies all that is needful for His devotee, so what are the special characteristics of true devotees?
A. Vide Gita Ch. IX, 22

Q. What is the nature of worship of the worshippers of gods and what is the ultimate end?
A. Vide Gita Ch. IX, 23 and 25

Q. What is the easy access to bhakti-yoga, and what is acceptable by the Supreme Lord?
A. Vide Gita Ch. IX, 26

Q. What is karma-misra-bhakti as offered to God?
A. Vide Gita Ch. IX, 27

Q. Is there any favouritism or communalism in the Supreme Lord?
A. Vide Gita Ch. IX, 29

Q. How is a single-minded devotee to be regarded, although he is a man of very ill-conduct? Is there any fall of a true devotee of the Lord?
A. Vide Gita Ch. IX, 30 and 31

Q. Are the untouchables, women, vaisyas and sudras entitled to eternal good and what are the means which entitle them to attain eternal good?
A. Vide Gita Ch. IX, 32

Q. What are the tangible means leading to pure devotion and what are their results?
A. Vide Gita Ch. IX, 34

CHAPTER X

Q. Who is purged of all kinds of sins and delusions?
A. Vide Gita Ch. X, 3

Q. What is the result of acquiring the knowledge of the Lord's sovereign powers and avikalpa-yoga?
A. Vide Gita Ch. X, 7

Q. What is the catuh-sloki Gita?
A. Vide Gita Ch. X, 8-11

Q. What are the characteristic features of an ananya-bhakta?
A. Vide Gita Ch. X, 9

Q. Who is endowed with pure intelligence by God?
A. Vide Gita Ch. X, 10

Q. What are the divine extensions of the Lord?
A. Vide Gita Ch. X, 20-41

Q. What is the cause of origin of these divine extensions?
A. Vide Gita Ch. X, 41

Q. What is the ultimate end of those divine extensions?
A. Vide Gita Ch. X, 42

CHAPTER XI

Q. Is the divine form of the Lord visible to material eyes? Is there any necessity of acquiring divine knowledge?
A. Vide Gita Ch. XI, 8

Q. In whom does the whole universe exist?
A. Vide Gita Ch. XI, 13

Q. What is the real nature of the Universal form of the Supreme Lord?
A. Vide Gita Ch. XI, 15-31

Q. What happened to Arjuna when he saw the Universal form of the Lord?
A. Vide Gita Ch. XI, 24

Q. Can a jiva be the creator, preserver and the destroyer of the world?
A. Vide Gita Ch. XI, 33

Q. Why is Sri Krsna, Lord of all lords and the cause of all causes?
A. Vide Gita Ch. XI, 38-40

Q. Can divine extension augment Divine love?
A. Vide Gita Ch. XI, 41 and 44

Q. What is the real form of the Supreme Lord Sri Krsna? What is the effect upon Arjuna at the sight of His form?
A. Vide Gita Ch. XI, 51

Q. What is the real means to have a glimpse of the Supreme Lord and to be acquainted with his divine principle?
A. Vide Gita Ch. XI, 54

Q. Can the Lotus Feet of the Supreme Lord be accessible to the worshippers of minor gods who are desirous of dharma, artha, kama and moksa?
A. Vide Gita Ch. XI, 53

CHAPTER XII

Q. Who are the foremost of Yogins as depictetd by the Supreme Lord?
A. Vide Gita Ch. XII, 2

Q. What is the means and ultimate end of an Impersonalist?
A. Vide Gita Ch. XII, 5

Q. Is there any worldly bondage of a single-minded devotee of the Lord who renders eternal service to Him?
A. Vide Gita Ch. XII, 7

Q. Is not the eternal remembrance of the Supreme Lord Sri Krsna the only means to attain divine love to Him?
A. Vide Gita Ch. XII, 8

Q. What means is to be resorted to before the awakening of spontaneous inclination or attachment for the Supreme Lord Sri Krsna ?
A. Vide Gita Ch. XII, 9-12

Q. What are the special characteristics of a santa-bhakta?
A. Vide Gita Ch. XII, 11-19

Q. Is there any other person who is dearer to the Supreme Lord than a true devotee who has taken absolute shelter at the Lotus Feet of the Supreme Lord?
A. Vide Gita Ch. XII, I4-20

Q What is the foremost religion for a Jiva to attain eternal nectarine bliss?
A. Vide Gita Ch. XII, 20

CHAPTER XIII

Q. What is meant by ksetra (field, i.e. body) and ksetrajna (knower of the field)?
A. Vide Gita Ch. XIII, I

Q. Who is the supreme knower of all ksetrajnas?
A. Vide Gita Ch. XIII, 2-3

Q. What is that field?
A. Vide Gita Ch. XIII, 5

Q. What are the modifications of the field?
A. Vide Gita Ch. XIII, 7

Q. What are the twenty kinds of remedies for the vitiation of the mind and body?
A. Vide Gita Ch. XIII, 8-12

Q. What is the real nature of Para-brahman?
A. Vide Gita Ch. XIII, 13-17

Q. Can Godhead be realised without knowlege of ksetra and ksetrajna?
A. Vide Gita Ch. XIII, 18

Q. What is the relationship between jiva (soul) and Isvara (God) or prakrti and purusa?
A. Vide Gita Ch. XIII, 20

Q. Why are jivas (souls) enslaved by maya-prakrti (material nature)?
A. Vide Gita Ch. XIII, 21

Q. How does the jiva's (soul's) bondage in the world take place?
A. Vide Gita Ch. XIII, 22

Q. Can dhyana-yoga, sankya-yoga and karma-yoga be reconciled with bhakti-yoga? What are the different processes of sadhana (devotional practises)?
A. Vide Gita Ch. XIII, 22-24

Q. How can sankya-yoga and Vedanta be reconciled?
A. Vide Gita Ch. XIII, 27

Q.Who knows the transcendental truth?
A. Vide Gita Ch. XIII, 28-29

Q. What happens when one sees the jiva (soul) in every living entity?
A. Vide Gita Ch. XIII, 30

Q. Is the soul affected by the three qualities of maya or prakrti?
A. Vide Gita Ch. XIII, 31-33

Q. What happens when one is endowed with the principle of the distinction between matter and spirit?
A. Vide Gita Ch. XIII, 35

CHAPTER XIV

Q. How does creation of the jiva (soul) or elements take place?
A. Vide Gita Ch. XIV, 3-4

Q. What are the three qualities of prakrti (material nature)? How is a jiva (soul) encased in a phyiscal body?
A. A. Vide Gita Ch. XIV, 5

Q. What are the characteristics of the three qualities of maya?
A. Vide Gita Ch. XIV, 6-8

Q. What is the special feature when sattva (goodness) quality predominates?
A. Vide Gita Ch. XIV, 11

Q. What is the special feature when rajas (passion) quality predominates?
A. Vide Gita Ch. XIV, 12

Q. What is the special feature when tamas (ignorance) quality predominates?
A. Vide Gita Ch. XIV, 13

Q. What are the different stages that attend upon sattvika, rajasika and tamasika persons after death?
A. Vide Gita Ch. XIV, 14-18

Q. What is pure devotion as distinct from the three qualities? What follows when one accuires the knowledge of transcendence and when one is engrossed in the three qualities?
A. Vide Gita Ch. XIV, 19

Q.What are the special characteristics and conduct of a nirguna-bhakta?
A. Vide Gita Ch. XIV, 22-25

Q. How can a jiva transcend the three qualities of maya and what is the result?
A. Vide Gita Ch. XIV, 26

Q. How is it possible it possible for a brahma-jnani to attain nirguna-prama in the realm of Sri Krsna?
A. Vide Gita Ch. XIV, 27

CHAPTER XV

Q. How does this world originate and why?
A. Vide Gita Ch. XV, 1-3

Q. What is the special feature of Vaikuntha (the blissful realm of the Blessed Lord)?
A. Vide Gita Ch. XV, 6

Q. What is the real nature of the jiva (soul)? What is the relationship of the jiva with Godhead?
A. Vide Gita Ch. XV, 7

Q. How does the free soul deal with this phenomenal world?
A. Vide Gita Ch. XV, 7-9

Q. Who can realise the real nature of the jiva (soul)?
A. Vide Gita Ch. XV, 10-11

Q. What is meant by Ksara-purusa and Aksara-purusa?
A. Vide Gita Ch. XV, 16

Q. Who is he highest Purusa of all the purusas and what is meant by the term "purusa"?
A. Vide Gita Ch. XV, 17-19

Q. What are the duities of one who has realised Purusottama?
A. Vide Gita Ch. XV, 19-20

CHAPTER XVI

Q. What is meant by daivi-sampat (godly qualities)?
A. Vide Gita Ch. XVI, 1-3

Q. What is meant by asuri-sampat (ungodly qualities)?
A. Vide Gita Ch. XVI, 4

Q. What is the result of these two kinds of qualities?
A. Vide Gita Ch. XVI, 5

Q. What are the two distinct kinds of creation?
A. Vide Gita Ch. XVI, 6

Q. What are the demoniac qualities of ungodly persons?
A. Vide Gita Ch. XVI, 7

Q. What are the ugly notions of the ungodly or atheist?
A. Vide Gita Ch. XVI, 8-18

Q. What is the ultimate end of such demoniac characters?
A. Vide Gita Ch. XVI, 19-20

Q. What are the three fatal doors of hell?
A. Vide Gita Ch. XVI, 21

Q. What are the effects of ignoring the injunctions of the sastras?
A. Vide Gita Ch. XVI, 23

CHAPTER XVII

Q. What is the cause of different natures of people?
A. Vide Gita Ch. XVII, 3

Q. Why do the sattvika, rajasika and tamasika people differ in their worship?
A. Vide Gita Ch. XVII, 4

Q. What are the processes of worship offered by demons?
A. Vide Gita Ch. XVII, 5-6

Q. What is sattvika-ahara?
A. Vide Gita Ch. XVII, 8

Q. What is rajasika-ahara?
A. Vide Gita Ch. XVII, 9

Q. What is tamasika-ahara?
A. Vide Gita Ch. XVII, 10

Q. What are the three kinds of yajna (sacrifice) according to the three modes of nature?
A. Vide Gita Ch. XVII, 11-13

Q. What are the three kinds of austerities pertaining to the body, mind and word?
A. Vide Gita Ch. XVII, 14-16

Q. What is meant by sattivika-tapasya?
A. Vide Gita Ch. XVII, 17

Q. What is meant by rajasika-tapasya?
A. Vide Gita Ch. XVII, 18

Q. What is meant by tamasika-tapasya?
A. Vide Gita Ch. XVII, 19.

Q. What are the three kinds of gifts?
A. Vide Gita Ch. XVII, 20-22

Q. What are the three prinicple words in defining brahman?
A. Vide Gita Ch. XVII, 23

Q. What are the distinctive applications of those three principal words?
A. Vide Gita Ch. XVII, 24-26

Q. What are the baneful effects of actions done without conforming to scriptures?
A. Vide Gita Ch. XVII, 28

CHAPTER XVIII

Q.What is the actual meaning of sannyasa and tyaga?
A. Vide Gita Ch. XVIII, 2, 11

Q. What is the view of the Blessed Lord as regards sannyasa and tyaga?
A. Vide Gita Ch. XVIII, 4-12

Q.What are the characteristics of sattvika-tyaga?
A. Vide Gita Ch. XVIII, 10

Q. Who possess the real insight and good intentions?
A. Vide Gita Ch. XVIII, 17

Q. What are the three incentives to actions?
A. Vide Gita Ch. XVIII, 18

Q. What are the three kinds of jnana, karma and karta?
A. Vide Gita Ch. XVIII, 19

Q. What is sattvika-jnana?
A. Vide Gita Ch. XVIII, 20

Q. What is rajasika-jnana?
A. Vide Gita Ch. XVIII, 21

Q. What is tamasika-jnana?
A. Vide Gita Ch. XVIII, 22

Q. What is sattvika-karma?
A. Vide Gita Ch. XVIII, 23

Q. What is rajasa-karma?
A. Vide Gita Ch. XVIII, 24

Q. What is tamasa-karma?
A. Vide Gita Ch. XVIII, 25

Q. What is sattvika-karta?
A. Vide Gita Ch. XVIII, 26

Q. What is rajasa-karta?
A. Vide Gita Ch. XVIII, 27

Q. What is tamasa-karta?
A. Vide Gita Ch. XVIII, 28

Q.What is sattvika intelligence?
A. Vide Gita Ch. XVIII, 30

Q.What is rajasa intelligence?
A. Vide Gita Ch. XVIII, 31

Q. What is tamasa intelligence?
A. Vide Gita Ch. XVIII, 32

Q. What are the three kinds of fortitude?
A. Vide Gita Ch. XVIII, 33-35

Q. What are the three kinds of happiness?
A. Vide Gita Ch. XVIII, 36-39

Q. Is it possible to get rid of maya by one's own exertions?
A. Vide Gita Ch. XVIII, 40

Q. What are the duties of a brahmana of sattvika nature?
A. Vide Gita Ch. XVIII, 42

Q. What are the duties of a ksatriya of sattvika and rajas qualities?
A. Vide Gita Ch. XVIII, 43

Q. What are the duties of a vaisya of rajas and tamas qualities?
A. Vide Gita Ch. XVIII, 44

Q. How the four varnis and asramis performing their ordained duties are entitled to the transcendental knowledge?
A. Vide Gita Ch. XVIII, 46-49

Q. What is meant by the realisation of brahman?
A. Vide Gita Ch. XVIII, 51, 53

Q. What are the characteristics of one who has realised brahman?
A. Vide Gita Ch. XVIII, 54, 55

Q. What are the means to acquire knowledge of the Supreme Lord?
A. Vide Gita Ch. XVIII, 55

Q. Is a jiva free to take action or inaction?
A. Vide Gita Ch. XVIII, 59,60

Q. As regards freedom of action, what view is held by Sri Krsna, the indweller of the heart?
A. Vide Gita Ch. XVIII, 61

Q. What are the more confidential teachings of Sri Krsna to Arjuna?
A. Vide Gita Ch. XVIII, 61, 62

Q. What is the most confidential teaching to Arjuna by Sri Krsna?
A. Vide Gita Ch. XVIII, 65, 66

Q. To whom is the Gita's teaching intended? Who are unworthy of such teachings?
A. Vide Gita Ch. XVIII, 67

Q. What is the ultimate end of studying the Gita?
A. Vide Gita Ch. XVIII, 68-70

Q. What is the effect of hearing the teachings of the Gita?
A. Vide Gita Ch. XVIII, 71

Q. What was the result when Arjuna heard the whole of the Gita?
A. Vide Gita Ch. XVIII, 73

Q. What did Sanjaya say when he heard the whole dialogue that passed between Sri Krsna and Arjuna?
A. Vide Gita Ch. XVIII, 78

Śrīmad Bhagavad-gītā Daśa-Mūla

Śrīla Bhaktivinoda Ṭhākura's Ten Essential Principles of Gītā

I. *Pramāṇa* — The Proof or Criteria for Determination

"vedyaṁ pavitram oṁkāra ṛk sāma yajura eva ca"
"tasmāc chāstram pramānaṁ te kāryārya-vyavasthitau
jñātva śāstra-vidhānoktaṁ karma kartum ihārhasi"
Gītā 9.17,16.24

"I am the object of knowledge, the purifier and the syllable oṁ. I am also the Ṛk, Sāma and Yajura Vedas."

"Therefore, śāstras are the praṁāna, or criteria for determining what is duty and what is not duty. Knowing śastra-vidhāna, the rules and regulations of scripture, or bhakti to be the purport of all scriptures, one should lead an active devotional life."

II. *Prameya* — Principles of the Proof (2-10)
III. *Sambandha* — Eternal Relationship with The Supreme (2-8)

2) *Kṛṣṇa-tattva*

mattah parataraṁ nānyat kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva
Gītā 7.7

"O Dhanañjaya! There is no one equal to or greater than Me; everything rests on Me and can never exist independently, just as a cluster of pearls are strung on a thread."

3) *Kṛṣṇa-śakti*

bhūmir āpo' nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyam me bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho yayedaṁ dhāryate jagat

etad yonīni bhūtani sarvāṇity upadhāraya
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā
Gītā 7.4-7.6

" Earth, water, fire, air, ether, mind, intelligence and false ego—these eight belong to My Mahā-māyā or separated material energies."

"O Mighty-armed Arjuna! Besides this aparā prakṛti, there is the parā prakṛti, or superior energy, which also consists of the taṭastha-jīva potency, that is, all living entities within this material world."

"Of these two potencies, the parā and aparā prakṛtis, know for certain that I am both the cause of their creation, the sustenance and dissolution of the world."

4) *Kṛṣṇa-rasa*

avyaktaṁ vyaktim āpannaṁ manyate mām abuddhayaḥ
paraṁ bhāvam ajānanto mam āvyayam anuttam

avajānanti maṁ mūḍhā mānuṣīm tanum āśritam
paraṁ bhāvam ajānanto mama bhūta-maheśvaram
Gītā 7.24, 9.11

"The ignorant impersonalits think that I am first the unmanifest Brahman and then become manifest afterwards in the human form and personality. They do not know my supreme, transcendental, eternal form."

"Fools deride Me when I descend in the human form, not knowing My divine nature or Me as the Supreme Lord of the universe."

5) *Jīva-tattva* — The Living Entities

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
Gītā 15.7

"The jīvas in this conditioned world are My eternal, fragmented parts."

6) *Baddha-Jīva* — Conditioned Souls

śarīraṁ yad avāpnoti yac cāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti vayur gandhān ivāśayat

na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ
Gītā 15.8, 7.15

"As the jīva accepts a material body or departs from it, he carries his different conceptions from one body to another like the wind carrying the fragrance of flowers."

"Those worldly-minded persons who are mūḍhās or grossly foolish, narādhamas or lowest among mankind, māyayāpahṛta-jñānā or whose knowledge is stolen by illusion, and who are āsuric or demoniac by nature, do not surrender to Me."

7) *Mukta-jīva* — Liberated Souls

mām upetya punar janma duḥkhālayam aśaśvatam
nāpnuvanti mahātmātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ
daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te
Gītā 8.15, 7.14

"After attaining Me, the mahatmas who are yogis in devotion, never return to this temporary world full of misery, because they have attained eternal service to Me."

"This daivī prakṛti, or divine energy, consists of the three modes of material nature and is impossible to cross over; but those who surrender to Me easily cross beyond it."

8) *Māyā, Jīva and Īśvara's Mutual Relationship*

mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāham teṣv avasthitaḥ

na ca mat-sthāni bhūtāni paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho mamātma bhūta bhāvanaḥ
Gītā 9.4, 9.5

"By Me, in My eternal unmanifest principle or paramātma, this whole universe is pervaded. All beings, sentient and insentient, exist in Me, but I do not exist in them because I am entirely different and independent of them."

"Yet everything that is created does not rest on Me. Behold My mystic and sovereign powers! Although I am the maintainer of all living entities, and I am everywhere, still My paramātma is the source of everything created."

9) *Abhidheya-tattva* — Principles of How a Devotee Worships

mahātmānas tu māṁ pārtha daivīṁ prakṛtiṁ āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādim avyayam

satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā nitya-yuktā upāsate
Gītā 9.13, 9.14

"O Pārtha! The mahātmās, or great souls that are not deluded, worship Me as the original and inexhaustible source. They are fully engaged in bhajana or service with single-minded devotion."

"Always engaged in kīrtana, chanting my glories, firm in their vratas and vows, submitting themselves wholeheartedly, these mahātmās worship Me with eternal devotion."

10) *Prayojana-tattva* — The Ultimate Goal

ananyāś cintayanto māṁ ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham

samo'haṁ sarva-bhūteṣu na me dveṣyo' sti na priyaḥ
ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham
Gītā 9.22, 9.29

"Those who worship Me with single-minded devotion, meditating constantly on My lotus feet and divine form, for them I carry what they lack and preserve what they have."

"I am equally disposed to everyone, from the highest to lowest, so I have neither enemy nor friend, being impartial. But whoever renders service with loving devotion ardently and sincerely, then I also love them." ·